A REVIEW OF THE STATE OF THE BRITISH NATION.

Thursday, January 19. 1710.

AND now, Gentlemen, I muſt draw a Kind of a new-faſhion'd Parallel, which for ought I know, may meet in the Center, as they ſay, Dr. *Sacheverell*'s Parallel Lines were to do.

Ye have heard of one Dr. *Sacheverell* taken up by the *Houſe* of *Commons* in *England*, and of one Mr. *Greenſhiels* impriſon'd by the Lord Provoſt and Magiſtrates of *Edinburgh*—— Let us examine the Parallel between them: *Sacheverell* your *Engliſh Greenſhiels*, and *Greenſhiels* their *Scots Sacheverell*.

Greenſhiels is proſecuted for Innovations on the Church of *Scotland*; *Sacheverell* for abhorr'd Innovations on the Church of *England*.

Greenſhiels for ſetting up a new Worſhip (new to them) in *Scotland*; *Sacheverell* for preaching new and unknown Doctrine (new to us) in *England*.

Greenſhiels for inſulting the Magiſtrates, and defying the Laws in *Scotland*; *Sacheverell* for inſulting the Queen, Parliament, and Government in *England*.

Greenſhiels

Greenſhiels for a ſcandalous Bullying the Union; *Sacheverell* for *Ditto* to the Revolution.

And how will theſe Parallels meet? *I'll tell you*, Dr. *Sacheverell* having been impeach'd by the *Commons*, is deliver'd up to the *Lords* to be try'd at their Bar: *Greenſhiels* having been twice ſentenc'd by the *Lords* of the Seſſion, once by the Magiſtrates, and once by the Presbytery, has appeal'd to the *Lords*, and muſt be finally ſentenc'd at their Bar—— And then you have two *Sacheverells* o two *Greenſhiels*; take them which way you pleaſe——The Tryal of Skill is of the ſame Nature exactly——they ſtand upon the ſame Foot exactly.

Greenſhiels is rejected in *Scotland*; *Firſt*, As not being really a Miniſter *in our Church*, not a Clergy-man, and as being Ordain'd by the Exauctorate Depos'd Biſhops, who being by the Revolution diveſted of the Sacred Office, or at leaſt of the Exerciſe of it by Parliament, and with the Concurrence of the Royal Authority, *has no more* (ſay we) *any Power to make a Miniſter*——. They ſay, the Power of making a Miniſter remains in the Biſhop, *tho' Depos'd*, and here lies the Diſpute, which really, *as not material*, I ſhall not enter much into here, and perhaps I am not Judge competent in the Matter——— But this, I think, I may venture to ſay, this Man pretends to call himſelf a Miniſter of the Church of *England*—— Now, whether he may be a Miniſter or no, is not to me ſo much the Queſtion—as whether the Church of *England* ſhall accept of ſuch to be Miniſters *in their Church*, who receive the Sanction and Conſecration from thoſe, whoſe Authority in all Eccleſiaſtick Matters *they utterly diſown*, and who they have depriv'd, diſpoſſeſs'd, and depos'd.

This Man calls himſelf a Miniſter of the Church of *England*, tho' not Ordain'd, but by a *Scots Non-Jurant* Biſhop.

It ſeems to me an unqueſtion'd Conſequence, that if they will not receive the Communion from their Hands, nor the Word and Doctrine from their Mouths, they ſhould not receive Miniſters from their Mould——And tho' I will not take upon me to determine this Point, yet I cannot but give ſome Thoughts of it: As to the Church of *England* accepting of the *Jacobite* Depriv'd Biſhops ordaining Miniſters for that Church that has depos'd them, it is objected, that they are acknowledg'd Miniſters, becauſe, if the *Presbyterian* Church were to receive them, they would not re-ordain them.

Firſt, I do not find, that it has yet been try'd, as to a Man ordain'd in this Manner; nor do I take it for granted.

Secondly, Neither does the Church of *England*, or any Proteſtant Church in *Europe*, re-ordain a *Popiſh Prieſt*, and yet they will not be content, that the *Popiſh* Biſhop ſhall immediately ordain Proteſtant Miniſters.

But—let us enquire a little into the Authority of the Powers depoſing theſe Biſhops in *Scotland*, and if it ſhould appear, that by the ſame Power which they granted themſelves to be erected upon *Qua Biſhop*, they were again pull'd down,

down, then it muſt follow, that they might by that Power ſo effectually be depos'd, as not to retain any Legal Authority to conſtitute a Miniſter.

I know, it is alledg'd in *England*, that the Supremacy of the King or Queen over the Church is ſubordinate to the Headſhip and Sovereignty of Jeſus Chriſt, who is allow'd to be the Head of the Church; and therefore it is expreſs'd in the Collect, which mentions the Supremacy in all Cauſes, and over all Perſons, *&c. next and immediately under Thee and thy Chriſt*, Supream Head and Governour: And in this Caſe the Church of *England*, as all other Churches in the World, *except the Inſtance I am upon*, have ſome reſerv'd Rights and ſome Independency, which the Sovereign cannot interfere with.—Whether the *Scots Epiſcopacy* can claim this or no, I ſhall leave to the Act of Parliament, by which they were eſtabliſh'd, to determine, which really and abſolutely ſeems to found its whole Hierarchy in the abſolute Will and Dominion of the King, as may be ſeen in the Statute, to which I refer, as follows, in theſe Words.

FORASMUCH as, the Ordering and Diſpoſing of the External Government and Policy of the Church doth properly belong to his Majeſty, as an INHERENT RIGHT of the Crown, by Virtue of his Royal Prerogative and Supremacy in Cauſes Eccleſiaſtical——Be it Enacted, *&c.*— *Vide* 1 *Act*, 2 *Seſſion*, 1 *Parl.* Cha. II. 1662.

Now, if theſe Gentlemen in *Scotland* acknowledge the whole External Government and Policy of the Church, to be veſted in the Crown by an Inherent Right—— They have actually given up the Divinity of the Inſtitution, and the Crown, by whomſoever poſſeſs'd, has an Inherent Right to diſpoſe, not the Biſhops only, but even *Epiſcopacy* it ſelf—and to erect *Presbyterian*, or any other Church Government, the King or Queen ſhould pleaſe.

If this be not granted, why then did they accept of being reſtor'd in *Scotland in ſuch Terms*, and why did they claim to come into the Church there by Virtue of the King's Right, rather than that of GOD Almighty's? Indeed I muſt own, as this was veſting the Crown in a moſt Tyrannick Power over the Church of Chriſt, ſo it ſeems, as if nothing but a Tyrannick Uſurpation upon the Kingdom and Authority of Jeſus Chriſt could be a proper Foundation for ſuch a Kind of Hierarchy.

But be that as it will; this is certain, that here is the abſolute Inherent Right of the Crown, to the ſetting up what Church-Government it ſhould pleaſe, *Recogniz'd by the Epiſcopal Eſtabliſhment*: From whence I draw a few ſhort Inferences, which to me ſeem rational; if thoſe Gentlemen do not think ſo, I hope, they will excuſe me in giving my Opinion.

1. That then Depoſing *Epiſcopacy* was no Wrong done to any Body in *Scotland*, for being done by the Crown, *viz.* King and Parliament, it muſt be lawful, ſince, *ut ſupra*, *the Ordering and Diſpoſal of the* Government and Policy of the Church, is an Inherent Right of the Crown.

2. That this confirms the Neceſſity of *Epiſcopacy* in *Scotland* being founded in, and depending wholly upon *Jacobitiſm*, ſince there can be no Objection againſt the reſtoring *Presbyterian* Church Government, but the Illegality of the Revolution; for if the Crown be rightfully devolv'd upon the Queen, then

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by the same Law, it is her Majesty's Inherent Right to establish this, and pull down that Church-Government, just as shall seem Good in her Sight.

3. If the Queen has an Inherent Right to establish or abolish *Episcopacy* it self, then the Depos'd Bishops are legally divested of all their Authority, and if so, then they cannot ordain Ministers; for without doubt the appointing who shall or shall not be receiv'd as Ministers in a Church, is properly belonging to the Government and Policy of the Church.

It is nothing to me, whether these People were mistaken or no.—Or whether the Crown has really any such Inherent Right or no? It is evident, they own'd this Right to the Crown, they consented to be establish'd upon the Recognition of it, and to receive the Government of the Church upon these Conditions, and 'tis therefore, speaking *ad hominem* as to them, to say, That Power, that could *by its Inherent Right* set them up, had by the same *Inherent Right* a full Power arbitrarily to pull them down: For, says the Act——— The ORDERING and DISPOSING is Inherent, no Man will dispute with me, whether *Ordering* and *Disposing* does not signifie to set up or pull down at Pleasure.

I should be glad to see any of the Gentlemen on the other side clear themselves from this Incumbrance, and show us their legal Objections against their late Oppression, as they call it——— At the same time reconciling them to the Validity of this Act, upon the Authority of which, they kept the Reign of *Episcopacy* up for 28 Years, from the Restoration to the Revolution.

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